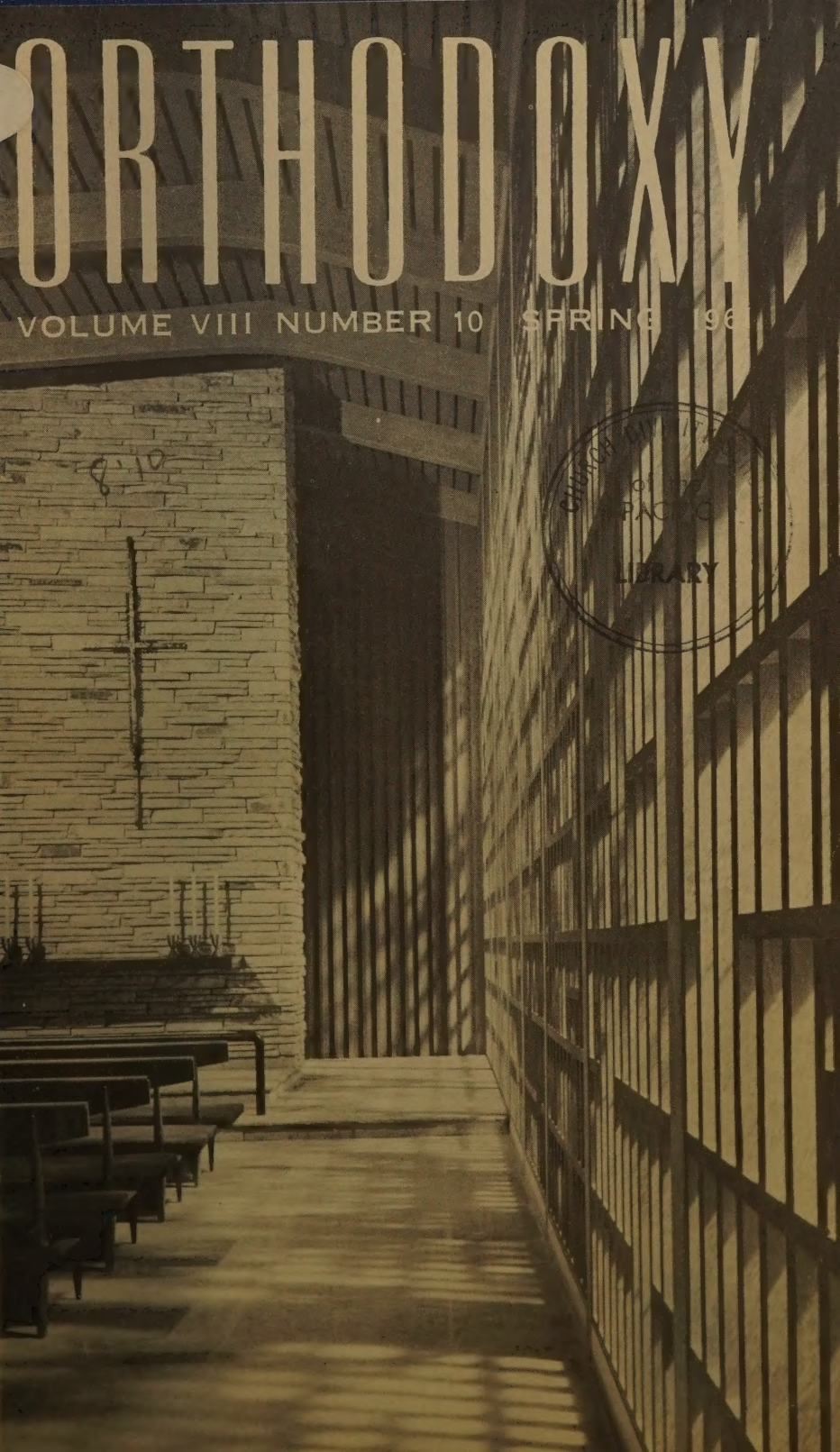




ORTHODOXY

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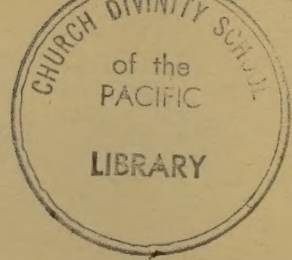
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Cover: The Danforth Chapel at Colorado State
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Comment...

IS A LITTLE CRISTIANITY BETTER THAN NONE?

Those who regard Christianity as spiritual information or good advice would think it beyond dispute. To know half the multiplication table or to have a small vocabulary would be better than nothing. It would certainly be better to know that murder is a sin even if one could not grasp the idea that theft or graft or speeding are sins. But it isn't that simple.

For one thing, it depends on what we mean by Christianity and what it is to be a Christian. Certainly we have reached a point now in our proliferating sectarian fragmentation where it is apparent that we may not uncharitably question some claims made to it.

One area where the question comes into clear relief is the patronizing attitude now stylish among many protestants who damn Christ with faint praise as an inspiring teacher and a 'valuable source of insight' into spiritual matters.

In some ways Russia today may be a more Christian nation than the United States. This is not only because of the genuine religious revival which is taking place there, and it is certainly in spite of the fact that the government is officially anti-Christ. A generation has been born in Russia which has been forbidden access to faith. We can not say what God has in store for those who have had no opportunity to know him. On the other hand many in America who have

had every opportunity, have deliberately set themselves in judgment on their divine legacy, thus implying - though unconsciously - their superiority to it.

More particularly, Russia would appear to surpass America in those fruits of an ordered and mature society. Dr Serge Bolshakoff, a long time expatriate and observer of the scene reports from observations on a recent trip that: 'The present Soviet society is strongly puritanical. Sexual morality is high. Pornographic literature, loud theatrical performances and films, obscene language... do not exist. Drunkenness, widely spread only a few years ago, is now very rare. The system of... voluntary police and people's courts virtually destroyed it. Formerly a drunkard was arrested by the police and fined. This was all. Nowadays the druzhina or voluntary police in factories and apartment houses detains the delinquent and photographs him. His photo appears on the wall newspaper of his factory or lodgings. The delinquent then comes before a special court of his factory or house and is severely reprimanded. If he persists he loses his job and lodgings. This is a very serious thing for anyone in the Soviet Union. Juvenile delinquency is fought in the same way. Criminality is going down in the Union in any case.' By contrast we might consider the encouragement which delinquency receives from our

hysterical TV programs, from a press which reports crime news in the spirit of the sports column, from complacent citizens who would rather die than take a stand against the neighborhood criminal, from indulgent parents who believe their own can do no wrong, and even endorse juvenile offences as mere pranks - healthy symptoms of youth.

* * *

There are several lessons to be taken from the recent mob scenes at the United Nations. We still have innocents who can believe that such outbursts - including those before the House Committee on Un-American Activities - are but the spontaneous manifestations of high-minded idealism. If we are no wiser than this, we are poorly equipped for citizenship in a democracy, which by its nature requires the wisdom and the moral fibre to understand and to deal with issues.

Granting the offenders the benefit of every conceivable doubt, we have in all the mob eruptions throughout the world a defiance of law and of democratic processes, the substitution of my will for that of the majority, of violence for law, of emotion for reason. Mob violence can never be regarded as a manifestation of idealism, for violence in society is crime, and crime is not virtue.

The offenders at the United Nations have done much to damage their own cause. And all who are eager for reasons to hate their neighbors will take fresh heart - including the white savages in New Orleans who have sought to exclude Negro pupils from public schools by intimidation. By identifying themselves with an ethnic group, the demonstrators have deliberately raised an issue in an ethnic framework and attempted to preempt color as a badge of hatred. This is, of course, no more than the white supremacists

of New Orleans and elsewhere have already attempted to do.

Hatred begets hatred, and now as never before does a tottering civilization need Christian charity as well as deep wisdom. Democracy is now in its severest test. Its survival cannot be assumed from an inherent indestructibility, for systems depend on the people who motivate them.

The second damage to their own cause which the U N demonstrators have done is to earn the contempt of the overwhelming majority of their fellow Negro citizens who can only view with loathing this bestial attempt to transplant the jungle into a nation where their rights and opportunities are greater than anywhere else on earth. All the shame that a decent white must feel at the New Orleans incidents is heaped upon the honorable American Negro citizen whom these hate-mongers have sought to identify as party to their cause.

Whites who are inclined to react in kind should consider how they would act in similar circumstances, and how they behave even now with no long precedent of oppression and ostracism to create in their hearts a reservoir of resentment. Those of us who think ourselves superior to others would do well to ponder our conduct at a bargain sale, or the way we charge to preempt an empty subway seat. We cannot dismiss these barbarous faults as trifling incidentals because they do not involve life and death. The small offence carries the germ of the greater one.

It is too late to feel righteous toward those who do not stop to consider how few Ku Klux Klansmen there are, or how sorely humiliated the vast majority of whites must feel at the disgraceful conduct of their fellows in Little Rock. This

(Please turn to page 298)



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It has been said that death has replaced sex among fastidious people as the most distasteful topic. Yet there is a concealed affinity between our frantic pre-occupation with the moment, and the primitive concept of death's catastrophic, definitive nature. Our diffidence is not disinterest but fear. With that natural failing whereby we regard things distasteful as wrong, death has taken on something of a social stigma, has become a subject which polite people discreetly avoid or gloss with cliches. And with an inconsistency which is prodigious, we will tend carefully to our life insurance and assume that questions of eternal life will take care of themselves. In this evasion our fear and dread of death are clearly evident, as they are also in our efforts at vicarious survival through reincarnation, through memorials, by naming our children after ourselves, and by trying to realize our own unfulfilled aspirations through them.

Our difficulty in dealing with eternal verities is the mind's limitation to purely finite categories. So, when we come to the relationship between a finite life span here and an eternity to follow, we are confronted with a disparity which is inaccessibly extra-rational, and which has rational implications only as it may affect temporal things. Indeed this leap from the moment to the eternal is one of the perplexities of religion, and one which has lured men into unrealistic extremes. On the one side are the idealisms and false spiritualisms which have sought to dissolve things in apprehension (solipsism) or in the spirit (Christian Science), and on the other, is the higher materialism which would elude the problem by expressing all things in physical terms, the 'vibrations', 'planes', 'rarefied matter' of theosophy. It is a persistent mistake of the unilluminated reason to apply to spiritual things the categories of the material world, one from which even theology has not entirely escaped.

I. THE NATURE OF THE PROBLEM

Our forefathers, who were far harder than we, saw man as a conscious agent standing at the juncture of time and eternity, life and death, whose life here was as crucial as we feel, but refuse to admit, that it is. This matter-of-fact view of things was both part of the Church's Jewish heritage, and the denial of that rival philosophy which regarded life as a series of round-trips in which man retraced the same cycle of life, death and rebirth until he knew enough to escape from it, or was rescued from it by initiation into the mysteries, or extirpated the will to live born of carnal desires. By contrast the Judaeo-Christian doctrine accorded supreme importance to man in the here and now which was unshared by any other reflections of himself in the past or future - an importance derived from his creation by God, to whom his errant steps were to be re-directed by God's grace focalized in the Incarnation, working through outer forms to infuse man with the new life of the Spirit. Thus man had a beginning, life had a purpose, and death was its end. As man was conceived by intelligent design, so the term of life was neither extinction nor a mystical negativism from which the attributes of life were successively subtracted in man's escape from physical life.

The idea of reincarnation is the oldest, the most superficially plausible, and withal the most unlikely theory that man has devised to explain the mystery of death. It is

plausible because familiarity carries a sort of built-in persuasion. I, being the most obvious thing in the world, am automatically self-evident upon continuous reappearance. Furthermore, it trades on our infatuation with the moment. If this life is good, a lot of them will be so much the better - around and around we go!

Here we have no new vista, but merely a trick with mirrors. Instead of a solution we have merely extended the problem indefinitely and compounded the initial fallacy.

But quantity and size, as the most conspicuous attributes of the physical order, are the most obviously inappropriate to our quest for the infinite.

The final act of this popular fable is as unlikely as its trite plot. Its believers are various in their means but generally agreed on the ultimate destiny of man, which is to escape from or transcend this state of affairs in which he now finds himself, either by extirpating desire for life, thus committing spiritual suicide, or acquiring the illumination necessary to rise above it. Both regard life as a futility from which the first would escape to a grander futility, and the latter, into a cul-de-sac. The first would picture life as an inexplicable cosmic farce without beginning, rhyme, or reason, to be concluded by an equally inexplicable state of blissful vacuity! The second offers a similar pattern en-

nanced by a romantic hocus-pocus derived from the idea that all things are merely emanations of the god-head, and that unseen powers are ours to command when we learn the combination. Now all of these notions are older than Christianity itself, and have had longer to prove themselves. They remain today what they were two thousand years ago: entertaining fictions and intriguing subjects for fraternal rituals, a fruitful source of profit for California entrepreneurs, costly disillusionment to many and paths of madness to others. Like many other speculative misadventures they stem from a misconception of the problem itself, which is not to equip man with data about the 'unseen worlds' but to recall him to his primitive state of union with his source, to rectify the sore human discrepancy now so woefully apparent.*

It is implicit in the physical order as we know it that all things had a beginning and formal development. Their present state similarly implies an end. This is true of man individually, of humanity as it is presently constituted, and of the world in toto. The end of physical man is death and judgment; of society it is the parousia or second coming of nature's Lord; and of the present world order, it is the consummation.

It is no longer possible to enjoy that sanguine appraisal of man which led our forefathers to expect his automatic progress and eventual mastery of all things. There is no reason to conclude that man's scientific command will enable him to anticipate and withstand every attack of a hostile environment and a duplicitous nature. For man is a house divided against himself, both individually and collectively, and the direct correspondence of tech-

nical progress and moral decline should remove any lingering uncertainty about man's dependence upon a power beyond himself.

Here is the crux of the matter, and it is not to be met by
 ...the hysteria of evangelism
 ...the promises of success cults
 ...social gospels
 ...private theological improvisations
 ...escape from God's handiwork
 ...intricate 'occult' data.

These, one and all, are the currency of this world and each partakes of its defects.

The dynamic imperative which gives such urgency to every moment is a recognition of the definitive importance of *this* life. Our abhorrence of death would be meaningless if it were merely the transition to another earthly life, for no one fears sleep! The image is clear to be seen if we will look, and even though warped, its outlines are unmistakeable. Death is an anomaly, something which shouldn't be, and probably hasn't always been. Together with our choice of time and things, it discloses our spiritual schizophrenia. What it means is that something has gone awry, and that our intended condition has been lost.

Believing Christians have their own problems in regard to the after life, and one of the most prevalent is a revulsion at any thought of *specifics* - a sentiment, be it noted, which doesn't square at all with our feverish attachment to *things*! Here, all is to be measured in particulars: what I have or will have or what is beneficial. But we sometimes, in a mistaken conscientiousness, reject all thought of *specifics* in regard to the future, which we can contemplate only as a state of ineffable sweetness and light. This is a mistaken spiritualism derived from the gnostic

*An epitome on occultism is available as one of the set of Basilian Tracts, 25¢ the set from The Basilian Fathers.

distrust of matter and perhaps too, from the cruder presentations of Christian doctrine.

Many of the figures which have well served our fathers, and which were the only language at the time of revelation are now in need of review. The impressions they conveyed in past millenia are scarcely what they convey now. Nor have the theologians of the greeting card helped matters. It is unlikely that we shall find heaven peopled by winged female ecstasies, harping celestial melodies, nor streets paved with gems. For one thing, it would be in poor taste. We can be certain that God would not tolerate it. There too, we shall be far from the Hammond Organ's palpitous croak and from the tired Christmas carol.

Less apparent than the oriental inflections of golden streets and pearly gates, but no less tentative, perhaps, is our concept of peace, rest, bliss, reward. These too are terms with contingent significance

which have been damaged by our partly obsolete, partly distorted attitude toward exertion, which we have come to regard as an unendurable burden. Release from servitude is certainly a valid attribute of an oppressed people's concept of heaven. But it is a very misleading one indeed to those whose problem is to find adequate healthy occupation. We have a sinister practical illustration of this in the misconceived philanthropic legislation which compels useful men and women to retire at an arbitrarily fixed age, to live at loose ends for awhile, only to yield up the ghost prematurely in sheer desperation!

So when we consider the consummation of earthly effort we would do well to remember the important elements, to consider what it is in our earthly life which is a true distillate of enduring value, and into what frame it would fit. The preoccupation with laziness and luxury seems out of place here!

II • THE PARTICULAR JUDGMENT

Distressing to some of us as the thought of death may be, the thought of moral responsibility is utterly intolerable. Such is the state of a mind from which the sense of moral proportion has been expunged, which normally inclines to favor the offender, the lax, the burden, to sympathize with the criminal and disregard the victim, to penalize the good citizen and to pamper the bad. To this inverse perspective a conservation of moral values would be meaningless except as it might accrue to private advantage. And so too, punishment after death sometimes seems dubious, consistently with our feelings that wickedness in the here and now should not be made sufficiently uncomfortable to avoid.

And similarly, the idea of heaven is perplexing to the mind which equates bliss with indulgence and for which indulgence is gravitating toward the crudest levels of savage excitement and even violence.

Thus we have the theologians of the greeting card on one side and the drugged psyche of a disintegrating society on the other. To the first there can only be sweetness and light. And to the other, should any thought of such a curiosity pass his mind, it could make little sense, for its terms are not intelligible to him. Neither can bring himself to the sober thought that there is such a thing as sin and that the sinner may be uncomfortable hereafter.

Now, if we had never experienced our own world, and were to imagine it only from a knowledge of its fixtures - with men flying through the air, talking across continents, selecting their food from the four corners of the earth, served by intricate machines which relieved them of their more onerous burdens - if we were to create a mental image only on a basis of such knowledge, we should be unable to think that there was any suffering here. How could it be anything but a paradise where every desire was satisfied, and man lived only to enjoy himself? Both concepts miscalculate by mistaking man, who is the key to the real state of affairs.

It is the most awesome of mysteries that each individual is a vehicle of total reality. What exists for me is, what does not, does not exist. For, as all things have their being in the supreme entity, and 'without him was not any thing made that was made', so without me to know it, nothing exists that does exist.

Nor is this a relative or quantitative reality whereby the bigger mind or the better soul possesses a more comprehensive reality than its humbler brother. Here there is no lack or deprivation. Innumerable figures of speech leave us unaffected unless or until they enter the field of our own experience. It is the same with a fiend and a saint, a child and an adult. And so, when solipsism, for example, states that all reality is comprised in the individual, it is dealing, albeit amateurishly, with something which you and I know at first hand. As of now, all reality is comprised of me, mine and the moment. Such is the residual divine image of man after his rejection of the divine likeness in which he was also made, a being obsessed with the moment and enslaved to things, living in

an evanescent cross-section of time which is always and never, at once everything and nothing.

What we have here is a being who has renounced eternal life with his Creator, and abdicated his lordship over nature to become its slave.

But frail and warped as this slave of time may be, he still contains the summation of all things, the capacity for plenary bliss and catastrophe, a thing of infinite value for which even God humiliated himself in a sacrifice impossible for man, and with whom he identified himself in humility, promising that service to the least was service to him. This divine solicitude would be meaningless if this life were but one of a string - like a frame in a motion picture - and also if we were to continue hereafter in the moral option we now enjoy. Indeed the whole economy of salvation becomes meaningless in a greeting card theology of insured bliss, as also does the infinite value of the individual soul if viewed as an object of divine indulgence.

What awaits man when this passing fancy ends? For, as he has chosen the temporal in lieu of the eternal, so his false trust will betray him in turn, and death is but the innate outcome of a life measured in units of time.

It is because of the infinite value of each soul that man has such portentous power. To beasts it is not given, and angels for the most part have not blundered into a morass from which a fresh start would be necessary. But part of man's stained lordship over nature and his own destiny is this choice of infinite consequences. At this moment we can turn in one direction or the other, walk ahead or back, and the destinations are antipodes. It is not merely the choice which has such fateful consequences: it is that the choice governs creative

action in regard to infinite consequences. We are neither stones nor dumb beasts to be molded by other wills, or cast aside as valueless. Our choice is action which exposes us to, or excludes us from, the grace of eternal life. A man who leaps from a building does not kill himself - he is killed by gravity. But the choice and moral responsibility are his. The use we make of God's grace is a power of transcendent consequence entrusted to us. We cannot save ourselves. But we can decide whether salvation or self is the important thing. We can head forward or backward.

In this light it should be easier to understand the probationary aspect of life, the thought of which fills many with repugnance. And indeed, it is distressing to think that we have been put on the spot by God without our knowledge or consent, only to be punished for doing what comes naturally.

With a clear grasp of man's spiritual infirmity, however, coupled with his infinite value and divine prospects granted by grace, it is easier to understand the position, at once perilous and hopeful, in which our infirmity has placed us. It is important to stress the positive side of the picture and the helping hand extended for our rescue. The free choice by which we can do both good and evil, our ability to suffer, to sacrifice, to choose and to reject, are attributes of life amidst imperfections, an environment which our own misadventures have caused, but also from which our own choice may lead us.

It is scarcely necessary to dwell upon the varying emphases of the Greek and Latin fathers on the exact quality of man's fallen state: one stressing positive evil volition, and the other preferring to stress our failure to make the mark. The fact can doubtless be seen under both aspects and partakes of

both. Whether positively evil or merely indisposed, the state of man as we know him from observation, is totally out of phase with the boundless mercies of an all-loving God, completely incongruous with the destiny our Christian instincts anticipate.

Rebel as we may at the thought of death, and cling as we may to the hope of perpetuity, nothing in our moral vista would point to perpetuity as the normal outcome of our earthly life. Indeed our decrepit moral state would seem to betray symptoms of its own corruption. The sanguine notion that we've just got to go on from bliss to bliss because we want to is childish nonsense, an absurdity unknown to the fathers, and without precedent in either the new dispensation, or in the old, which regarded even survival with no clear certainty. We must not mistake God's flattering offer of eternal life as either an accreditation of our moral value or as insurance against the consequences of our misdeeds. If we are to be grown up about the matter, we must acknowledge 1) that we would not dispose of our free will 2) that we have misused our free will and proven to be of indifferent worth spiritually 3) that if confronted with a similar decision which involved a conservation of spiritual values, it is unlikely that we would preserve the worthless and the valuable indiscriminately.

It may further clarify the atmosphere to discard the notion of eternal life as one in which everything is just grand and goes on and on for a lot of time - in contrast to one full of trials and challenges, which ends with the obsolescence of the body. Eternal life is participation in the life of God and it begins here in our Lord's mystical Body, the Church. We can accept or reject it. And when the soul is separated from the body, its in-

strument, and we are unfettered by our carnal preoccupations, we shall learn our value in the only scale of things that counts: God's.

This is the particular judgment, the counterpart to the miracle by which a divine creation, the soul, took possession of a physical body and became man. This is not the beginning of our eternal life, but it is the beginning of our consciousness of it: the moment when we learn our true stature as it appears to the supreme judge, whether it is worthy or not of eternal life with God.

Freedom is not measured by man's ability to choose what is desirable, advantageous or easy, but his power to do the costly thing, to make mistakes, even to defeat his own interests. And the farther we can stray from the indicated course, the freer we are. It is this complete freedom which is ours here, and which comes to fruition hereafter. And this complete freedom in its turn presupposes *complete* alternatives.

The Church tells us that our destiny is finally determined at the end of our period of choice, when the soul leaves the body, on a basis of our total spiritual stature and particularly our election or rejection of grace offered to us by God through the Incarnation and its extension in time. Here is focalized that same miracle whereby a totality is made manifest in one life, whereby God could become a babe in Bethlehem, an evanescent life in time and space possesses an infinite value. It is the apogee of our private existence, the apex of this complete transcendent episode, the distillate of the plenipotentiary power with which God has invested man. Here is the supreme moment when our obsession with the passing moments and God's intentions for us intersect.

Whether for good or ill, man now learns the consequences of his choice. His condition is proportionate to his deserts, not a black or white extreme. He may be one side of the line or the other, but he may also be far from it or close. In either case he has his heart's desire. If repentant, he will be with God. If impenitent, self-willed, he will be with himself. If he has renounced, rejected or ignored the invitation of God, he will not be compelled to accept hereafter, and those qualities of soul upon which the prayers of the faithful, the offering of the Holy Sacrifice and the works of mercy done in his behalf would act, will

be missing.

In this life we sow the seeds of the future. In the intermediate state they germinate. And in the general judgment they are harvested.

In considering the definitive character of the particular judgment it is useful to consider that size and quantity are not final dimensions even in this life. It is the empty vessel which makes the most noise. We know that a symphony is not necessarily better than a quartet because more men are playing, and a word can inspire while an oration usually suffocates! We will often clamor for another dollar in pay, only to spend hundreds on a postage stamp! So the spiritual equipment with which we face the hereafter is not to be measured by the crude dimensions of size and quantity. Electrons which are invisible, moving in a wire of trifling size, can electrocute. They can also light a building.

And in that scale of values which measures eternal verities we may be sure that the life of spiritual perfection, aspiring to live in Christ, to share his sufferings and extend his kingdom—whether spent in solitary renunciation or in the crashing discord of the market

place - we may be sure that its spiritual distillate has implications totally disparate to its temporal and spacial scope because a divine subject is involved. It has conditioned itself to receive the grace which may be God's response to the prayers, alms and sacrifices of those it has left behind. The impenitent is untouched by them since he has declined the opportunity to fit himself for their efficacy.

The Church disavows the western Catholic doctrine of purgatory as inconsistent with its doctrine of justification. Man does not suffer through God's vengeance. He suffers from what he has made of himself in the only enduring scale of values. Such is the condition of the soul after learning its destiny, but before that destiny is realized at the last judgment. Thus the intermediate state is not understood as a place, but as a condition.

The denial of post mortem repentance may also offend our humane sentiments. But we must remember that death's definitive character is what frames the infinite value of each life and gives meaning to the freedom and dignity of man as an active agent. And though the soul may be powerless to alter the choice made during life, it is still conscious and sensitive. It progresses not by self-improvement nor by expiation of sins, but approach to its destiny, fixed at death by the particular judgment, fully realized at the general judgment. Or in the

opposite circumstance, having committed itself during life to the ways of death, it consciously awaits the fate prepared for it.

Beyond these broad generalities little has been revealed concerning the intermediate state. And though it is a tempting subject for speculation, one which has stimulated both creative thought and controversy, we may assume that what we should know has been disclosed. We know that God is both omnipotent and merciful. Man's sinfulness and even willful disobedience is also apparent. While the Church denies the existence of a purgatorial locale, it affirms the existence of hell as the destiny of the pertinacious evil-doer and life with God as the destiny of the righteous. Justification, which precedes full realization of the redeemed soul's potential, involves a readjustment painful by reason of the soul's natural limitations.

Consistent with the omnipotence of God and the efficacy of prayer, the Church from her first days has had concern for the welfare of souls. If the power of decision is closed by death, the mercies of God are not, and unceasing prayer for the departed is made by the Church. Here certain knowledge ends. The exact condition of the departed, the way their sufferings may be assuaged, the relationship of the states to each other, are all uncertain if indeed they could be made intelligible to us.

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- nine essays on the Church, its origins, life and thought for the contemporary reader by Alexander Turner, SSB, - is one of the many interesting features contained in the bound Volume VII of Orthodoxy. In buckram, \$5.00 from

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III • THE GENERAL JUDGMENT

Man is not only an individual, but also an element in an articulated socio-historical chain, the product of a biological genesis, and the legatee of a moral constitution. Both for better and for worse he shares endowments common to all the human family including the determinative choice of primeval man and the denouement which must conclude the temporal career of humanity in a world limited in its life span. Even a recluse takes flight to escape what he believes to be the limitations of this framework, to more fully realize personal spiritual potentialities inhibited by the din of the world.

While man as we know him from our own experience is a complete thing, with capacities for total bliss and woe, a self-contained microcosm, we can not evade the parallel evidence of all other men which we know by inference, nor the constitutional dependence upon the external universe, if even for the satisfaction of our personal curiosity. Man can not long evade the suppressed nostalgia for his origins nor the drive to apply himself. And so at some point, freed from the shackles of self, man will realize his true horizons, unbounded by self. Here he must come to terms with the world beyond himself, the cosmic kingdom under the sovereignty of God. The plenary scope of individual man becomes a limitation when time and space are past and larger dimensions open.

If the particular judgment is the obvious moral conclusion to a three-dimensional, timed existence,

the entrance into eternal life with God and all creation marks a new phase incomparable to those which preceded it and for which, therefore, mankind in toto is qualified as mankind. The individual consciousness, anticipating during the intermediate state, now fully cognizant, must be conscious of its ingrown defects. For here selfishness appears as self-division. Here, knowing one's neighbor as oneself, the limitations of self become painful.

While the Church is a society without end, sharing the eternity of him who created it, the Church militant on earth must come to an end with the world of which it is a part. The impermanence of the world and the infinitude of God and his kingdom make a consummation inevitable. And passing from the temporal to the eternal - from the stage of decision to that of completion - man will find his rightful place according to his election in this life.

Salvation is not to be considered as a merely personal experience affecting individuals, but as a cosmic process. The fathers knew no such concept of salvation as is expressed in feverish evangelical enthusiasms. It was solicitude for a fallen world which brought the Incarnation. And if its graces were subject to each man's election, it was the sum of creation which was its object. And so, as we have redemption under the dual heads of the individual redeemed, and the sanctified society, the Church, the mystical Body - so do we have our

immediate apprehension upon leaving this life of the direction we have taken and of its consequences, and also, we shall eventually learn our place in the summation.

As the moral status of man is epitomized in the particular judgment which begins his career in the intermediate state, so at the general judgment the limitations of self are cast aside and he again becomes a conscious member of the entire family of God. As he is individually judged according to his state at death, so in company with all mankind must he stand before a final determination at the last day.

The general judgment, the establishment of the heavenly kingdom, the reign of God, represent the final triumph of eternity over time, of the redeemed people over the self-seeking individual, of Christ over the particular - a return to life in the eternal lost by Adam.

As the particular judgment terminates what began at birth, the general judgment ends what began at creation. As the first is the evaluation of the personal life so the second is the settlement at the end of time of humanity's total account. As death - the parting of soul and body - results from original sin, so the coronation of grace at the end of time, the conquest of death, spells their reunion.

It is not certain in what manner the present properties of the natural body are the result of original sin, and hence it is impossible to know the nature of the resurrection body. Some have understood it to be no more than a recognizable identity, and on a basis of St Paul's words in I Corinthians 15, have felt that the 'resurrection of the body' was metaphorical. Others have insisted that the dead would rise with the bodies they left, rehabilitated and even reassembled

of the same components. Both the heart and the mind of the Church have held fast to the primitive hope that nature is God's handiwork, stained as it may have become, and that its reconstitution is to be the eventuality. Such a nature would of course be very different from what we know. But some of the mystery is lightened when we consider what may be meant by 'the same body'. We think of ourselves as the same as we were in years past, disregarding the known change the body undergoes each seven years. Thus we can only speak of ourselves today as the same as ourselves in the past with a certain reservation.

We need not imagine that the resurrection body will comprise the identical molecules which served at the instant of death, to believe in a literal resurrection, any more than we must believe that our cellular structure remains unchanged throughout life because we are the same body in a practical sense as we were in the past. It is valid to regard ourselves as the same, and even to speak of our bodies as the same. The fluid state of matter throughout the physical order does not change our identity by reason of the perpetual reconstruction of the organism. We would do well, however, to remember that such similes are merely aids to faith and not explanations. We must be concerned with the facts as they have been disclosed to us and leave the why's and wherefore's to God.

In the beginning the Word was spoken and nature was brought into being under the rule of man. In the fullness of time, man's errant steps having brought him into the bondage of sin and the sentence of death, the Word took flesh to unite man's errant humanity with divinity that the prodigal might return to his Father's house.

And history will conclude with the parousia, the second coming in

glory of the Lord of love, the Word spoken by the Father in the beginning. Of the time and manner of his coming very little is clear. The signs described in scripture are the preaching of the gospel to all nations, the return of the Jews to Christ, the coming of Elias and Enoch, the coming of Antichrist, widespread apostasies, the multiplication of heresies and false teachers, widespread natural and social catastrophes. Each generation has been able to see these portentous signs in its own events. And as every student of church history knows, the apocalyptic tension of the earliest age was the signal dynamism left in the wake of the Incarnation.

Of this second coming the Resurrection is a type, for it marked the conquest of death and man's bondage to it, as the parousia will herald our particular release from death, reunion of soul and body, and restoration of the state of righteousness lost by the fall.

There is no more difficult article of faith, certainly, than the doctrine of eternal damnation. Theologians have probed the faith in quest of some escape from this perplexity. And an illustrious list of doctors and saints has even expected the eventual salvation of all - some not even excepting demons - Origen, St Clement of Alexandria and St Gregory of Nyssa together with some brighter lights of recent times. Although Origen's companion doctrine of the pre-existence of souls was unequivocally condemned (II Constantinople) if we accept the highly disputed anathemas against Origen, the doctrine of eventual redemption of all is still not clearly condemned. The 14th of these condemnations which might lend itself to such a construction if one were inclined to force its meaning, actually condemns the gnostic doctrine that all

things will be absorbed at the consummation, thus losing their identities and separate existence. The doctrine of pre-existence is also clearly condemned.

A more feeble explanation is that the doctrine is merely admonitory - intended to frighten us into behaving ourselves. This is scarcely in keeping with God's integrity or man's dignity, and really beyond the spirit of Orthodoxy altogether. A safer speculation might consider whether we are able to comprehend the truth which it expresses. No aspect of eternal life can really be intelligible to the human mind, whose dimensions are totally disparate to it.

The story is told of a priest who encountered this objection in a convert. 'Could you believe in a hell,' he asked, 'if you believed that no one had been condemned to it?'

While it is now customary to deny moral intent altogether to man's conduct, we have the unequivocal record of diabolism to dispose of this happy notion. Even if we dismiss sins of pride and the flesh, which are not inconsequent, we are left with the inescapable fact that there have been men who have deliberately set themselves against God and sought satanic protection, not mere figures of a gothic nightmare, but living creations of God who have knowingly, willfully opposed him.

Yet the hope of an apocatastasis, a complete reclamation, has never died in the Orthodox soul: the hope that somehow, in some way, God might do what man has even opposed. With that hope, the matter must rest, for the teaching of tradition, both in the fathers and in scripture, is too clear for doubt. And we still have the complete moral option which we know at first hand, with God's invitation on one hand, and the inevitable sardonic alternative.

Expedition to Sinai

Paul M Fekula



A rare spiritual and educational experience was made available to the American public recently by Princeton University—with an exhibit of materials gathered by an expedition to Mount Sinai, sponsored by three universities: the University of Michigan, Princeton and the University of Alexandria. What makes the expedition and exhibit of special interest to Orthodox is that Mount Sinai is the site of Orthodoxy's oldest monastery.

Where Moses stood when God spoke to him from the Burning Bush,* at the foot of the mountain on Sinai peninsula—4,854 feet above sea level and only a few hundred miles from Cairo—there still stands today the Monastery of Saint Catherine, built by Emperor Justinian I 1,400 years ago.

It was the history of the wanderings of the children of Israel as related in the Book of Exodus, that attracted hermits to this holy place and eventually gave rise to the monastery and subsequent pilgrimages. There one beholds the site of the Burning Bush and of Jethro's Well (both within the monastery walls), the mountain of the Ten Commandments, the rock in Horeb which Moses smote and whence water came, the camp ground where Aaron made a 'molten calf from the golden earrings of the stiff-necked people', and the cave where Elijah heard a voice.

These and other episodes supplied the themes for the writings and works of art produced by the monks of Sinai. Early Christian hermits added their own traditions and legends: the 'Forty Martyrs of Sinai' were slain by the Saracens in the third century where there is now the abandoned convent of El Arbain. Such catastrophes impelled

the Emperor Justinian to build a Church with surrounding fortifications that stand to this day.

The Emperor's secretary, Procopius of Caesarea wrote: 'On this Mount Sinai dwell monks whose life is but a careful rehearsal of death, and who therefore enjoy without fear the solitude which is dear to them. Since these monks are above all human desires, the emperor built them a church which he dedicated to the Theotokos, that they might spend their life in continual prayer and service to God.'

The Princeton Library has an 11th century manuscript of *The Heavenly Ladder*, written by John Climacus, a Sinai monk, tracing the steps by which a monk may ascend to holiness. A Slavonic 16th century illuminated manuscript of this work is on view in the Orthodox Room of the Interchurch Center, Riverside Drive at 120th St, in New York City.

Photographs of Justinian's walls are shown in the recent exhibition, along with fine views of the surrounding mountains. These fortifications are one of the best surviving examples of late Roman military engineering. Still extant are the church and a fine colored mosaic of the Metamorphosis (Transfiguration) in which the figure of Christ is flanked by the prophets Moses and Elijah. Of fabulous interest, also, are some icons painted in encaustic (hot, colored wax) dating to this initial six hundred year period. Nowhere else have such early paintings survived; obviously this area did not participate in the iconoclasm of the years 726-843.

The Arabs, upon espousing the new Muslim religion, overran the East in the 7th century but St Catherine's Monastery was spared. Various traditions associated the Prophet Mohammed with Sinai. In fact, there is a mosque within the walls,

*See *Orthodoxy* VIII:8, p 237



St Catherine's: The Catholicon, with the Mosque adjacent
(From The Arab World)

next to the Christian Basilica. The library has preserved about 600 Arabic manuscripts written by Christian monks.

Although Greek is the official language, the Sinai library acquired many manuscripts in Syriac, Arabic, Georgian, and later, in Slavonic. The most famous of all its manuscripts is, of course, the Codex Sinaiticus, a 4th century manuscript of the Bible in Greek. It was rediscovered in 1844 with 242 leaves of the Old Testament and 148 of the New Testament, a total of 390 out of an original 730 leaves. This manuscript was acquired by the St Petersburg Imperial Library. After the Bolshevik Revolution, it was sold by the Soviet Government to the British Museum for a half-million dollars.

The name of St Catherine became associated with Sinai in the middle ages. Catherine of Alexandria, an educated Christian virgin of the 4th century, suffered torture on spiked wheels and decapitation for her refusal to abandon her faith as demanded by the 50 learned men summoned by the Emperor Maximianus.

After her death, her body was borne by angels to the highest of the Sinai peaks. It is said that in the 12th century St Catherine's body was carried down and deposited in the convent church where it reposes and is venerated today.

From that time onward, the cult of the saint spread rapidly in western Europe, churches were dedicated to her, artists applied their talents to depicting her life, and her story was passed on in verse and prose.

Howard C Rice, Jr, of the rare book department of Princeton Library wrote a valuable outline for the exhibition in which he quotes an old English poem about pilgrimages: 'In that mount up high is a minster of the Bush wherein the body of St Catherine was put.' The character-

istic Sinai representation came to show three mountain peaks - the central peak assigned to the Virgin in the Burning Bush, that on the left to the prophet Elijah, and the peak to the right to St Catherine. El Greco used this stylized pattern.

The heraldic arms of many pilgrims are to be seen carved on the walls of the refectory and elsewhere in the monastic settlement. There was a long succession of pilgrimages to Sinai and these were well presented from contemporary books and other materials in the Princeton exhibition. A Latin chapel was maintained until the 16th century, when the Gospodars of Moldavia and Valachia, and later the Russians, gradually extended their interest following the 1453 tragedy of Constantinople.

In the 18th and 19th centuries began the development of scholarly and scientific interest in the monastery and its architectural monuments, mosaics, frescoes, ancient and recent icons, book illuminations, furniture and vessels.

The first photographs were taken in 1857, and in 1868-69 the British Ordnance Survey made an encyclopedic study. In the 1880's the Greek manuscripts were first catalogued. In 1950 the Library of Congress microfilmed many of the manuscripts.

The Princeton Expedition was noteworthy in that it was primarily a religious exhibit and was presented accordingly. All major Orthodox holy days were not only described, but were identified with the appropriate icons. Scenes of the interior of the monastery church and shrine were photographed from a liturgical point of view.

The Michigan-Princeton-Alexandria expedition is planning to publish the record of its findings, which may fill as many as ten volumes.

(Reprinted by kind permission from
The Russian Orthodox Journal)

viciousness represents an identification of color and hatred which is older and more prevalent than that which is created by a few Negroes. It is Christian whites who have enabled a Black Muslim to say 'we will give the white man back his whiskey and his opium.' And unfortunately, he is also intent upon returning the Christian law of love, which he has seen so brazenly honored in the breach, and so, turns instead to the prophet of hatred and persecution and predation. Nor can we expect those inflamed by the shameful mistreatment they have received from those who claim to be Christians, to know that slavery survives only in Moslem countries, while Christianity has consistently fought against it, finally to extirpate it.

When we see another man make a mistake we can do either of two things. We can profit by it and do better. Or we can imitate him and repeat his error. Unfortunately, it seems part of our nature to do the latter when our emotions are involved, and as the persecuted so often do, to turn in vengeance on the persecutor.

The time is growing short. And if democracy is to survive we must learn immediately that bad citizenship is always bad citizenship, always damaging to the common weal, whether a minority or a majority is guilty of it. And as a social offence it should be so dealt with. The enemy is not a party or anism, not a race or religion. Our common enemy is our common heritage of human frailty, all too evident in its direct correspondence to our improving standards of life. The better we have it, the worse we become.

This may appear to have little to do with the opening question. One

very important point is that each of the isms now rampant has given life a meaning and a purpose which the believer has not found elsewhere. It may be a diabolical meaning, as for those who make hatred their professed objective. But it is a meaning and it suggests that integration which God intends for man in his kingdom, and for which the instincts of the soul yearn.

The little Christianity which has kept some hateful whites in Christian churches may not be the blessing some might like to believe it. Much is to be expected of those to whom much is given, and those who have heard God's commands to love their neighbor will have more to answer for than those whose circumstances have prevented them from hearing it. By proclaiming themselves as Christians while hating their neighbor, they have shamed Christianity.

And on the other side are Christians of real lovingkindness who would heal our social and economic woes by feeding the body while starving the soul, by giving *things* to those who need *strength*, and who thereby create weakness and dependency instead of curing it.

* * *

Such are the dangers of a little Christianity, the selection and private use of what is agreeable to our tastes, and in disregard of God's will. It is a partial Christianity which would mourn because God allowed it to rain on Easter instead of making the weather appropriate.

On the other hand we must not think of the plenitude of Christianity in doctrinal specifications. The simple believer need not analyze to know in his heart that God had honored man and man's world, unstained as it is, by accepting it in respect, even with its imperfections, and not forcing it to conform

to his will. For this soul God is king, not a beautiful thought. His ways are inscrutable, which is the only way it could be with the creator of heaven and earth. The wisdom of the simple is not to be measured in particulars. Nor is a full Christianity necessarily one which has more details than one which can be called partial. It is, however, one which is perfect in scale. Its morality is warmed by love. Its love is guided by wisdom. Its wisdom is humbleness of spirit which heeds the voice of God as God chooses to speak - through his appointed vessel of salvation. It is not a custom-made religion, nor is it based on private feelings. It is not a matter of 'I'm saved because I know it, I've had an experience!' Such are the pitfalls of a little Christianity - personal in outlook, sensuous in character, negligent of the whole in preoccupation with detail.

And finally, the question takes on immediate practical significance in the fraternal relations with our Christian neighbors, particularly

through the Council of Churches, many of whose pronouncements have given us good cause for concern. Our position is not strengthened by the erratic sincerity in our own ranks which on one side will deny that a shaven man can be a priest, and on the other, suggest that no important differences exist between the Church which God founded and the latter-day sects. This Olympian inconsistency has done no good to either the cause of the Council of Churches, or to Orthodoxy. And it has given thinking Orthodox reason for serious misgivings.

The time has long passed to extirpate those parochial prejudices engendered by persecution and isolation, and also to take stock of the divine endowment which some Orthodox would appear to overlook or to misconceive. The times are perilous. Only in the full armor of Christ is our strength. Our concern for the unity of Christendom will be best served by setting our own house in order. For if the Church is what we profess to believe it is, our present divisions and ineptitude are our own condemnation.

THE MARCH OF CRIME

Although the rise in crime during the first nine months of 1960 was a mere 9 per cent above 1959, the increase for the entire year is reported by J Edgar Hoover to be 12 per cent. Thus the rate of increase is accelerating. 'There is little chance that the dikes of decency and morality in America can long withstand the surging tidal wave of crime' said the FBI Chief, 'unless every citizen... is willing to pitch in to help stem the tide.' (*FBI Law Enforcement Bulletin*, March). The greatest increase is, of course, among the young, thus promising further growth in the future as these recruits pass from delinquency to hardened crime.

Dope addiction among children is

widespread in the New York area, being promoted by enterprising importers for the most part, and has penetrated the better suburbs of New York and Northern New Jersey. Even the better streets of New York City are now unsafe after dark and a standing army of police is urgently needed to restore safety.

Notwithstanding this state of affairs the city fathers have preferred to devote \$18,000,000 of the harassed taxpayer's wherewith to a ball park.

The incalculable contribution of Hollywood to crime is described in *How to Stop the Movies' Sickening Exploitation of Sex* by Don Wharton in the March Reader's Digest. It is must reading for every conscientious citizen.

Notes

Edited by Lamar Hoover

THE FENER

Christian unity 'is the greatest responsibility faced in our day by the Church and all the faithful who bear the name of Christ,' the Ecumenical Patriarch declared in a recent message. He called for prayers that 'our spiritual unity in Christ may be furthered and developed into a real, living and perfect unity.'

Before his historic meeting with Pope John, the Archbishop of Canterbury was received by the Patriarch. Very pleased with his talks with the latter, Dr Fisher declared that his All Holiness was 'ready to go anywhere, including Rome, for talks on unity'.

According to the German Old Catholic Fr H Aldenhoven who visited the Fener last Summer, the Patriarch had declared that good relations between the two churches were not enough: that the two churches could and should work for complete union, which, he said, should not be too difficult to achieve.

GREECE

The Parliament has approved a new constitution for the Church of Crete which will regulate relations between the Church and state and matters of church property. Henceforth bishops will be elected by the Church's synod, rather than designated from Istanbul.

The Met Iakovos of Larissa recently accepted an invitation to preach in the synagogue of his see city. The action was hailed as the first known instance in modern times of an Orthodox prelate's taking part in synagogue services.

The Grand Cross of the Order of King George I has been conferred by King Paul upon the Metropolitans Gregory of Halkis, Ioakim of Alexandroupolis, Antonios of Xanthi, Epiphaniios of Thyra, Timothy of Moronea, Titos of Paramithea and Chrysostom of Karystea.

RUSSIA

Reports from Moscow say that worshippers were very numerous on January 6th - the first snowless Christmas Eve in half a century - at Elokhevsky Cathedral where the Patriarch and Met Pitrim celebrated. Large crowds were also reported at the Archabbey of the Holy Trinity-St Sergius in nearby Zagorsk.

Some months ago the Moscow journal *Kommunist* reported that a survey of the rural population around the capital, undertaken by the Soviet Academy of Sciences, showed 'a real revival of baptism'. The report stated that baptism was 'almost obsolete' thirty years ago, but that most children born during and since World War II in the districts studied have been baptized, even if their parents were not. The newspaper alleges that grandmothers in rural families refuse to mind children who have not been baptized.

An interesting development in the Russian religious situation was the recent publication by *Pravda* of a four-column editorial criticizing certain atheistic articles for their excesses. The branding of churchgoers as 'illiterate' and references to religious meetings as 'gangster meetings' were especially condemned. The editorial said that the publication, as anti-religious propaganda, of reports of misdeeds by clergymen 'only annoys religious believers', and recalled Premier Krushchev's declaration that 'Being atheists does not mean we have a right to insult the religious feelings of churchgoers.'

A new exarchate for Central Europe has been created by resolution of the Holy Synod, and Bp John (Wendland) of Podolsk has been appointed to the see of Berlin-Karlshorst. It will include Eastern and Western Germany. The Exarch was born at St Petersburg in 1909, studied geology and engaged in scientific work in the Urals and Central Asia, became a monk in 1936, completed theological studies at Leningrad, became Rector of the Seminary at Saratov, and has represented the Moscow Patriarchate at Antioch and Alexandria since 1958. His predecessor at Rotow, Bp Nikodim, has become director of the Department of External Relations, as noted in the last issue.

The Patriarch Alexei was assaulted at Palm Sunday Mass by an unidentified young man, who was turned over to the police. First press reports gave no explanation.

The patriarch recently made a month-long tour of the four ancient patriarchates and Greece, accompanied by a number of clergy and laymen. The primary purpose of his visit, he said, was to 'establish cordial relations between all Orthodox Churches'.

The patriarch's name day was celebrated with great solemnity by the Patriarch Benediktos of Jerusalem at Trinity Russian Cathedral in the New City (Israel) where he was assisted by the Archim Augustin, head of the Russian mission there, and many religious and clergy of all nationalities. The Soviet Ambassador led an illustrious congregation which included many diplomats of east and west, scholars and civic officials.

Soviet Culture, which is the voice of better things in the Union, recently stigmatized two cartoonists who were iconographers in their spare time, and a soloist at the civic opera theatre who sang at church on Sunday as 'criminals.'

This breach of orders to the contrary was explained by the allegation that the accused were not really believers, only mercenaries!

P O L A N D

The Met Makarius of Warsaw recently died at the age of 78 in Odessa, whence he had gone for medical care. He had come to the primacy from the see of Lwow in 1952, four years after the Met Dionisius (Waledynski) was deposed by the Russians and placed under house arrest. He was released last December.

R U M A N I A

Reports indicate that religious conditions in Rumania are very bad, with clergy and religious imprisoned in large numbers and subject to forced indoctrination. Only one Roman Catholic bishop has been allowed his freedom, but prohibited from functioning. Many churches have been closed and the remainder are overcrowded.

A F R I C A

In an extraordinary turn of events Katanga President Moise Tshombe whose government expelled the Met Cyprian of Central Africa from Elizabethville on charges of intimacy with the Russians (for accepting a decoration from the Russian Church) was himself decorated with the Grand Cross of St Mark at the behest of the Met Cyprian's superior, the Patriarch Christopher of Alexandria.

The recently consecrated St Nicholas' Church at Namungoa Hill, five miles from Kampala, is the fifth Orthodox church in Uganda, and is serving as pro-cathedral of Met Nicholas of Irenopolis. There is also a seminary chapel in Bombo.

THE HOLY LAND

In Jerusalem the Ethiopian Cathedral of St Mary, restored after damage during the Palestine War, has been reconsecrated by Bp Philippos and the Abbot Jabra Mariam.

The Coptic Church Of Egypt has strongly protested the reported seizure by the Jordan government of the Dayr-as-Saltan Monastery, said to have been given over to the Ethiopians, and the Synod voted to ban pilgrimages to Jerusalem because of it. The Patriarch Cyril recently ordered sermons protesting Jordan's recognition of Israel.

King Hussein has asked a law to protect the Christian Holy Places.

The Archim Nicodim has now left Jerusalem for Moscow for a new, undisclosed assignment.

The Israeli government has recognized Yegishe Derderian, lately installed under the protection of Jordanian arms, as Armenian Patriarch of Jerusalem. At the Ministry for Religious Affairs in the New city, he was received by the director of the Department for Christian Community Affairs, and presented with a document of recognition by Rabbi Samuel Z Kahana who represented Premier Ben-Gurion.

THE GREEK CHURCH HERE

An episcopal chair presented by Abp Makarios, President of Cyprus, has been dedicated at Annunciation Church in Woburn, Massachusetts. The Archbishop was at one time pastor of the church while he was attending Boston University. The chair is of teakwood, carved by Cypriot craftsmen.

Three faculty members have been appointed at Holy Cross Seminary, Brookline, Massachusetts. Fr Timothy Ilaloftis will teach homiletics and penitential theology; the Rev Eusebius Stephanou, apologetics and symbolics; Fr Iakovos Garmatis,

New Testament history and catechism. Two committees have also been named to prepare new curricula for the school, which serves the Greek Archdiocese, and the proposed college division.

With \$125,000 in hand at the beginning of the year, it was expected to begin construction in March of the Memorial Chapel sponsored by the Greek Orthodox Youth of America organization. The building is expected to cost \$150,000. Mr Ernest A Villas, who conducted this fund drive, has recently been named executive director of the Hellenic University Foundation, which has as its purpose the expansion of Holy Cross into a University.

AMERICAN MISCELLANY

At its February meeting in Syosset, New York, the Standing Conference of Orthodox Bishops in the Americas reelected Abp Iakovos of the Greek Church as Chairman, and the Met Antony of the Syrian Archdiocese as Vice-Chairman. A constitution was adopted which establishes a number of commissions to deal with such matters as the proposed Pan-Orthodox Synod to be held at Rhodes and Orthodox unity in the hemisphere. In a prophetic declaration made at its first meeting, June 1960, the Committee said 'By the mercy of God our unity of faith has been preserved, but the time has come to actualize this unity in all those fields in which a common front is required.'

Among the decisions taken by the biennial clergy-laity Congress of the Greek Archdiocese held in Buffalo in September were the following: that Greek be the only liturgical language authorized in the Archdiocese; that \$1.00 per week be set as the minimum contribution of members to local churches; that every community which can do so support a kindergarten while larger communities and groups of communities shall also establish day

schools; that high schools be set up at the Institute of St Basil in Garrison, NY, at Holy Cross Theological School and in Chicago; that the order of deaconesses be revived.

Plans to establish a convent near Erie, Pa, were approved at the Sobor of the Serbian diocese held in Gary, Indiana, in September. The convent will be located on the 1,200-acre Shadeland Farms, which also accommodates a house of mercy and a children's summer camp. A nucleus of nuns will be brought from Yugoslavia, and the convent is scheduled for consecration on July 4th of this year. It will apparently be the first Orthodox convent in the United States of non-Russian origin, although there are isolated nuns of other nationalities here. The Serbian Church is also planning to expand the facilities of its diocesan center in Libertyville, Ill, thanks to a \$250,000 bequest from the late Michael Duchich of Gary. Four-fifths of the sum will be used to erect an administration building. The balance will go to the seminary.

THE ECUMENICAL FRONT

Apparently divergent views on questions of Church unity have recently been expressed by eminent Orthodox prelates. In the opinion of Abp Iakovos of the Greek Archdiocese, Christian unity can be achieved within fifty years, according to a report from Atlantic City, N J. The interviewer quoted the prelate as saying that if unity is not realized within that time 'it will never materialize'. He emphasized the need for unity at a time when 'communism, secularism and atheism are making so many gains', and said that a recently made proposal for uniting four of America's principal Protestant bodies was a 'step in the right direction'.

Turning to Orthodox-Roman relations, he said that theological differences

between the two churches are small, but that they look big because of psychological differences: 'the viewpoint of the people'. 'Theology can't be transmitted to the grass roots,' he said, 'we must remake the attitudes of the people of the Church, and the present time is most favorable for such an approach.'

Rather different was the report of an interview with two Russian Church leaders in Moscow, who recently accompanied the Patriarch on a tour of the Middle East. The Met Pitrim of Krutitsky and Kolomna said any talk of union of the Church with Romans or Protestants would contradict the position of Orthodox believers that theirs is the one true Church of Christ. Bp Nicodim, head of the foreign affairs department of the Patriarchate was interviewed at the same time. Although he said that his Church wishes to establish close ties with neighboring Christian Churches, he gave little comfort to those who hope to see the Russian Church enter the World Council of Churches. 'It is known that some of our sister (Orthodox) Churches are members of the Council and some are not. Our opinion is not to interfere with their relations with the Council...'

Another approach to unity seems to be followed by yet a third bishop of the Moscow Patriarchate. The Exarch for Central Europe, Bp John, is one of the five members of the Presidium of the Conference of European Churches. He seems to be on very friendly terms with Protestant clergymen, with whom he has participated in 'ecumenical services'.

AN ORTHODOX PRIMER

A brief sketch of the original Church
in the context of modern sectarianism

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